

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## NORTHERN INDIA.

JOURNAL OF ABDOL MESSEEH.

We have formerly published the Journals of this distinguished native Christian, which were read with great interest—he still continues steadfast. He was ordained at Calcutta by Bishop Heber, and is a useful and much respected preacher of the Gospel at Agra.

I confess says Mr. Corrie, it is a great refreshment to me in reading his least interesting details, to observe the constant reference of his mind to God, and the attention which he gives to meditation and preparation of sermons, with his regular habit of secret prayer: these are, doubtless, the source of his constant and steady course of Christian living, by which he adorns the doctrine of God our Saviour. May he continue to watch and pray unto the end, and be enabled to finish his course with joy!

### Various Discussions respecting Christianity.

Jan. 1, 1825.—This morning, whilst we were engaged in worship, Molwe Abdool Kador, with some of his disciples, came to see us, and to observe our mode of worship: they made observations to one another during prayers. When we had ended, the Molwe took me by the hand, and his disciples embraced me: he said, "I have heard of you a long time, and have wished to see you, and to learn your manner of worship. I have now seen you, and take my leave." I said, "Since you have come so far for this purpose, pray stay a little, that we may have some conversation." On this he asked his disciples if they were willing: they begged that he would do as he thought proper. On this they all sat down, when he inquired, "How long have you embraced this religion, and what advantage have you gained from it?" I answered, "It is more than twelve years since I became a Christian; and I have gained this advantage, that, among Christians, the Holy Spirit is vouchsafed to change our corrupt nature; and, when this is the case with any one, if he will examine his heart, he will find in himself spiritual fruits." He said, "Well: have you gained this benefit? What spiritual fruits do you find in yourself?" I replied, "I speak the truth before the Lord Jesus Christ, that, when I was not a Christian, I thought myself more holy and pure than any one; but now I perceive that all are better than I am, and that no one is a greater offender in the sight of God than I." He said, "If it is as you say, then this religion is good, and worthy of approval: can you lend me any books explanatory of this religion?" I answered, "Take any of my books that you please." He accepted a copy of

the New Testament, and a copy of the Prayer-Book, in Hindoostanee; and, taking his departure, went towards Futtypore, since which I have heard no more of him.

Jan. 21.—Visited several friends. One spoke of nothing connected with salvation: his whole conversation was altogether about immersion and outward forms: I felt great grief on seeing his dependence on such things. He bathes as a Hindoo daily, has his head shorn, and eats no meat: on my asking him the reason of this, he answered, "The Mahomedans eat no pork, nor the Hindoos beef; and I abstain from these things in order to bring them to our religion." I said "I fear that these people will judge otherwise: that they will say, 'The sahib observes our customs, therefore they are right, and good to follow.'" In the evening at worship at Mr. Reed's, a sahib came who held much disputation. What shall I say of such an one? he calls himself a Unitarian, and denies the divinity of our Lord Jesus Christ. I said to him, "I now perceive, that, among the sahibs, there are some whose faith is like that of the Mahomedans; for they, also hold Jesus Christ to be a Prophet: what difference, then, between a Mahomedan and a Unitarian?"

Feb. 9.—At Newal Gunge, one of the horsemen whom I had conversed with at Nugur Mow having reported what had passed between us, about 20 troopers came to my lodgings, while I was out in the fields: they asked my servant where that unbelieving denier of their prophet was: my servant seeing their arms and warlike appearance, was frightened; and sent a man to tell me that the troopers had come to seek me in a hostile manner, and had spoken so disrespectfully of me, that he feared that they intended to do me some injury, and would probably call again. On hearing this, I thought it proper to go to them: they had taken up their quarters at a short distance: I went therefore, without any thing in my hand to them, and made them a salam: some returned it, and some began to look fiercely at me. I said "Sirs, you have called on me I hear, when I was out in the fields; I have, therefore, waited upon you, to know what you may want with me." One of them, who had a long beard, answered—"This person, who is come from Nugur Mow, says, that, having renounced Mahomedanism, you have become a Feringee." I replied, "That person has not understood the matter rightly: he is a Feringee, who is born in Europe: I was born in Hindoostan: my color is black, my dress different from that of the sahibs, and I have a beard like yourselves; how then can you call me a Feringee? If you call me a Christian, you will call me right."

Another of them said, "Did you not tell at Nugur Mow, that the Christian religion is the most ancient: and that 600 years after Jesus Christ, Islam had its beginning?" I answered, "Let any one of you who is acquainted with history, say whether it is so or not; and if it be not true, then pray condemn me." Another said, "You have spoken the truth: come, sit down, and let us converse together." I accordingly sat down; and finding them civil, I took the opportunity to speak to them of the sufferings of the Lord Jesus: they became more civil; and began to say, "Do you then curse our prophet?" I said, "In our religion, it is not lawful to curse any one: moreover, we pray for our enemies, and for those who despitefully use us: and, by the grace of God, I purpose to return good for evil, should any one use me ill." With conversation of this kind they seemed well pleased; and, after a time, I left them; and, committing my soul and body to Jehovah my God, I went to sleep.

These precepts of the Gospel could not be acted out more truly in the spirit of them, than in the scene which the following paragraph describes.

**Feb. 14.** This morning rode out on horseback: in my way met the train of the king and the vizier. The armed men, who went first on seeing me looked at one another, and nodded; and by signs signified that they knew me, and spit towards me. I thought of my Lord Jesus, upon whom the Jews spat: the tears came into my eyes; and, urging my horse on, I rode away. On arriving at Rissen Bagh, a train of servants coming after called to make way. I drew up my horse, when the resident passed by to whom I made salam: he very kindly asked after my welfare, and whither I was going. I told him I was going to pay my respects to him. He went on to his house, when he took me by the hand, and led me in. After breakfast, he went to his office; and I, after calling on several Christian friends, returned home, where I found eight or ten great men of the city waiting to see me: they all treated me kindly, and continued conversing about religion for two hours: they accepted several copies of the New Testament in Persian, with thankfulness, and departed.

**March 28.** In the morning, my servant told me that my guests were gone; and that, at setting off, they said among themselves, "What kind of a padre and a Christian is this, whom Shazad Messeeh praised so highly? He gave us plenty of church, and food enough; but not a drop of wine did he produce!" I made no observation on it.

**April 1.** Formerly, the people of this city were much offended with me, and said very evil things concerning me: I always shewed them kindness, and often attended them with medicines when they were sick, and, by the grace of the Lord Jesus Christ, many of them received healing of dangerous diseases: often, also, I endeavored to heal their spiritual sicknesses, and many of these people received and read religious books; and it is become evident to all, that Christians love all mankind and desire no evil to any one. Now, in the place of enmity these people begin to shew kindness; and moreover, invite me to their houses, and send me portions from their friendly entertainments: for instance, to-day, Meer Seyud Ali, who is head man to the collector, sent me a friendly note, saying, "the daughter of me, your servant, is to-day to be married: you will greatly oblige me

by making one of our company." I sent for answer, "Since the day that by the grace of God I was honored with baptism, I have renounced all assemblies for dancing and music; and I should be ashamed, with this white beard and these broken teeth, to shew myself at a wedding-feast." He sent, in reply, "I have read in the blessed Gospel, that the Lord Jesus himself honored a wedding at Cana of Galilee with his presence, and there miraculously turned water into wine: if you will not come, we shall all conclude that you disobey the traditions of the divine Jesus. If you excuse yourself on account of the dancing, &c., I will prepare a separate apartment for you; and will invite some aged persons, like yourself, to keep your company." I was rejoiced on hearing this, since it appears that these people read the Gospels. In the evening, after worship, I went to his house: they had prepared a separate apartment, where several aged persons, learned in religion, and wealthy, were collected, all of whom received me with respect; and we continued to converse on religious subjects, in a very friendly manner, till midnight: from their conversation I entertained some hope respecting them.

2. In the evening, according to custom, all the people assembled at seven o'clock, to worship in the Kuttra; after which each went about his own business. Five men, who were of last night's company, came; and, after the salutations usual among Hindoostanees, sat down and began to say, "With your conversation last night we were much pleased; and we desire from our hearts to come a few times to converse with you." I answered, "I also desire the same; and wish you would stay with me a few days, and attend to spiritual entertainment." After much entreaty, they consented; and ordered their servants to bring their horses and baggage. I continued in conversation with them till three o'clock, and, having given them an apartment, prepared to entertain them. In the evening, these people were present at divine service. After worship, I went to see a sick Christian; and returned at ten; when, committing my soul and body to God, I went to rest.

The people who came yesterday, observing our mode of worship, were surprised. When we were all at liberty, they sat down to eat: after a little while, I went and sat with them, and asked them why they had come to Agra, and whither they were going; they said, that they had come from Futtyghur, having had some dispute with their friends, and that they were going on the morrow to Gwalior to the Rajah: "But," said they, "having seen your mode of worship and heard your sermon, we have become very doubtful in our minds, whether what we have been doing all our days is not in vain: and now this is our state—our hearts desire to forsake our own religion and to embrace this of yours, or to depart hence in the morning." I said, "this is matter of joy to me: our religion is not one of violence; and Satan is a great enemy to us: he does not wish that a man should escape from his bondage, and go free: do not be troubled; God is able to give rest to your minds." On this they staid also that day: in the evening, two of them, Mirza Bunder Ali, and his son Mirza Bunder Hossien, who were both good-looking well-dressed men, attended worship, and their two companions remained in conversation with the Seyud. At ten o'clock, when I lay



down on my bed, they concluded that I was asleep, and I heard them disputing among themselves: the father and son took my part; while the others called me an infidel and a hypocrite, deserving of death.

4. After morning service, the two above referred to, desired a copy of the Gospels and the book of Common prayer: I set before them several copies, from which they selected a copy of St. Matthew with the exposition and a prayer-book, and continued all day inquiring particulars about them. In the evening, they attended worship; and, at night also, many things indicative of a love for the Gospel appeared in them.

8. Two Mogul travellers came; and said that they heard that the Gospels and Psalms, in the Persian and Oordoo languages, were given away here, and begged the favor of me to give them a copy of the Gospels and of the Psalms in Persian. I asked them whether they wanted them for themselves, or for some other person: they answered, "When we went to Cashmeer, a Mollar, named Mogeer, desired us to procure these books for him: we are setting off for Cashmeer to-morrow." I gave them a copy of the Gospels and of the Psalms, in Persian, and they took their leave with many expressions of regard and friendship.

12. After morning prayer, a person came and asked for Abdool Messeeh. I asked him what he wanted with him: he said, "I heard at Gwalior, that a person named Abdool Messeeh resides in Arga, who teaches every one who goes to him the Gospel, and gives them also food, and medicine if they are sick." I said, "I am that sinner: stay here a few days; and as it shall appear proper, we will deal with you." He staid with me; we shall see what the event will be, whether he will receive instruction, or be drawn away by Satan.

13. After morning service, a person with a long beard, and in appearance like a Jew, came and said to me, "You believe that Jesus was without sin?" I answered, "Of that there is no doubt." He asked, "Was the Virgin Mary without sin?" I answered, "From the Holy Scriptures it appears that she was like others of mankind." He said, "Born in sin?" I answered, "So it appears." He, in appearance a man, but in disposition an evil spirit, then said, "If Jesus was conceived in the womb of Mary, would not sin, more or less, enter into his nature?" I answered, "Pray tell me of what race you are?" He said, "Of the Jews." I answered, "You fear not God, or you would not thus speak. God, who created the body of Jesus by the power of the Holy Ghost, without progenitor or descendant, is pure from all sin: to inquire by our own wisdom into the subject is the delusion of Satan." He was silent, and went away. I was much grieved on account of the hardness of his heart.

May 3. After morning prayer, took an airing on horseback on the bank of the river. I met with ten or twelve Fakeers, who all called out together, "Come Abdool Messeeh! may the favor of Christ rest upon you!" I said to them, "You speak according to appearances: if a Mussulman come by, you cry out, 'May the favor of Ali rest upon you!' and, to Christians, 'May the favor of Christ rest upon you!' This is altogether flattery." One of them said, "Don't you know that he whom we worship is the author of all the religions

in the earth? If you do not approve of this salutation of us Fakeers, then tell us, has our spiritual guide taught this way in vain?" I dismounted; and, many people collecting round us, I asked them—"You call yourselves free; pray who has made you free, and who is your redeemer (maker free)?" They said, "Our spiritual guide?" I said, "Who is your spiritual guide?" They said, "He, from whom fourteen spiritual guides have received authority and twelve families." I said, "I know all their history; they were all wicked doers: What power had they to make any free? If you call yourselves lawless, it will be proper: for they too, were all lawless." Then they asked, "Who then is free?" I answered, "If you desire to hear of true freedom, I will tell you." They said, "Say on: you shall be our spiritual guide." I answered, "In my religion, it is forbidden to call ourselves masters: we have one spiritual guide, the Lord Jesus Christ, who was born without sin, of the Virgin Mary, and died, and was buried; and the third day, rising from the grave, ascended into heaven, and sitteth on the right hand of God, from whence He will come again to judge the quick and the dead: whom he makes free, he is the true freed man."

#### *Interview with the Vizier.*

After morning prayers, waited on the resident who sent a chokeyday to conduct me to the house of the Vizier. As I entered, I saw in a hall the nobles and learned men of Lucknow assembled; I paid my respects to them all, and sat down: one of them said to another, "This person gave the vizier two books yesterday, and he continued reading them all the way to the palace, when he went to the king, and spoke to no one; and when he left the palace, continued reading them all the way home, and now he has invited him hither; this man wants to make a Christian of the Vizier:" on this, each bit his finger. Upon being introduced to his excellency, I bowed low, and then stood respectfully before him: he returned my salute readily; and, taking my hand, placed me on the cushion, and inquired of my welfare. He then asked where I was born: I answered "in Delhi." He said, "in what company did you gain this advantage?" (viz. religion.) I told my history briefly from beginning to end. He ordered the doors to be opened, that the others who were in attendance might hear my history from my own tongue. He then asked what proficiency I had made in Arabic and Persian: I answered that I was not learned, but knew enough for necessary purposes; and that I could answer any questions which he might put to me without an interpreter, according to the proverb—"There is more to be learned than you have years to apply to learning, therefore acquire that for which you have immediate use." Upon hearing this, he sent for Subhan Ali Khan, and said, "What an admirable person is this, and how well he speaks!—reason with him:" Subhan Ali Khan said, "My lord, here are such people as this also." He then said to me, "Pray tell me, by what proofs have you shown that Islam is vain, and the mission of our prophet a fiction, and made yourself a Padre?" On looking round, I saw that all the nobles and learned persons who were in waiting when I came in, had advanced round me, and their eyes seemed red as blood with anger: so it seemed difficult

to speak, and difficult to be silent: I therefore, addressing myself to the vizier, said—may God preserve you! you are judge of what is passing. Subhan Ali Khan has at first put such a question to me, that, if I answer it, then straitway, in the opinion of all present, I shall be judged worthy of death and all will be offended; nevertheless, if good is derived to the souls of these gentlemen, though a worthless Hindoostanee suffers death, it matters not: moreover, I offer my blood to all these gentlemen; for I have come to make friendship with you, gentlemen, and to offer myself for your service, and not to give you occasion of being offended." Upon hearing these my words, Subhan Ali Khan and the rest seemed softened, and the vizier smiled. Then I said, "Gentlemen, you are all, by God's blessing, learned and eloquent: you all know the faith of us Christians—that we consider the Lord Jesus Christ as our God, and Intercessor, and Saviour from sin; and we truly know that the Father, Son, and Holy Ghost are one God, Trinity in Unity; and I am ready to adduce proofs before you all of Christ's divinity: I trust in Jehovah my God, that, by his grace, he would engrave these proofs in your hearts." Some of them said, "May God bless yourself!" I said to the vizier—"Order Subhan Ali Khan to repeat the following sentence from the Koran—'I adduce proofs from the Pentateuch and proofs from the Gospel: you who are learned will be so good as to tell me from what places of the Pentateuch and Gospel, proofs of Mahomedanism are asserted in the Koran, that I may know.'" Subhan Ali Khan ordered the book, called, "An Answer to Christians," to be brought; a person brought from the library two books neatly bound. Subhan Ali Khan first read from the book a passage in praise of his prophet, full of hard words and high-flown language, such as, according to the proverb, an evil spirit would write for Satan's perusal; and, having read it, asked me if I understood it. I said to the vizier, "The person who introduced all these hard words from difficult books, did it, not for the instruction of people in religion, but to shew his own learning: it is improper to write books on subjects of religion in this way: they should be written in easy language, that all may profit by them." Subhan Ali Khan then said, "Sabat has written in his book, 'He shall break them in pieces like a potter's vessel.'" When I heard the name of Sabat, I immediately started up, and said to Subhan Ali Khan—"Now I remember you, let us embrace: you were a great friend of Sabat, and used to frequent Mr. Martyn's house: you know Sabat's history well. I will speak of him in the presence of the vizier; and, if I say wrong, correct me—if true—bear witness, for I lived with him. Now had he not a complaint, which used to inflame his head; so that, for three or four days, he could neither eat nor drink? And during these illnesses, he used to be out of temper with his servants, and often to behave disrespectfully to the Sahib. Is this true or false?" Subhan Ali Khan replied, "It is true." "Then," I said, "what dependence is to be placed on the words of such a deranged person? I have heard from credible persons, that he wrote that book out of malice; in which he inserted, as proofs, things out of place and misapplied. This proof, which Subhan Ali Khan has introduced from Sabat's book, as spoken of

Mahomet in the Gospels, pray in what chapter and verse of which of the Gospels is it found? It is true, it is written in the Psalms of David (Ps. ii. 8.) in a prophecy concerning Jesus Christ." Subhan Ali Khan and others cried out, "When did the Lord Jesus Christ draw the sword for the propagation of religion? Our prophet indeed, by fighting and conquering in the world, propagated Islam." I said, "Pray consider whether by the sceptre in the second Psalm, a sword is meant. I remember a story: A sturdy Fakeer, in Delhi, took, without leave, a large radish from a gardener's basket: and went off carrying it on his shoulder: the gardener cried after him, 'You worthless fellow! why do you walk off with my radish on your shoulder?' He answered, 'I have read in the Koran, Take up a radish and carry it on your shoulder.'" The vizier, on hearing this, laughed outright. Another person produced the following as a proof: "When the woman taken in adultery, was brought to Jesus Christ, he said, 'Who among you is not an adulterer, let him throw the first stone:' on this all the Christians went away and stoned her not. Is not this, too, written in the gospels; for the women of the Christians go about unveiled, and Jesus Christ himself has therefore styled them adulteresses?" I answered, "This is very offensive to me;" and addressing myself to the vizier, I said, "Pray observe what a senseless argument this learned man of yours urges: he does not know that there could be no Christians present when that sentence was given: the Jews trusted in their outward observances, as the followers of Islam do at this time: and, like them, fancying themselves holy, they were forward to find fault with others: our Lord Jesus Christ, therefore, to convict them, gave that sentence, that the Jews might reflect on their own character, and, from a sense of their own sinfulness, be ready to forgive others." Subhan Ali Khan then said, "In the Revelation of St. John, I have read that one person, clothed in white, stands before the throne of the Most High: that respects our prophet for Jesus Christ wore black clothes." I answered, this passage is taken from the fourth Chapter, and there it says, that twenty-four persons worshipped before the throne: pray, since you say one was your prophet, who were the other twenty-three?"

The vizier said, in an audible voice, in the hearing of all, "It is by no means necessary that a man should follow the religion of his forefathers: moreover, it is highly proper, that whatever religion is proved to be righteous, and worthy of approval, he should embrace it." When Subhan Ali Khan saw that the vizier paid attention to what was said, he began to ask me the meaning of hard words. From the anxiety of my mind, as well as from long disuse of learning, I mistook the word, and gave a wrong answer. He, on this, said to the vizier, "This man has not the learning of a child." Addressing the vizier, I said, "When did I ever pretend to learning? But if I had thought that Subhan Ali Khan would have judged of my religion from my knowledge of hard words, I would have looked into some dictionary, and have committed some to memory." The vizier smiled, and said, "I am much pleased with your conversation, and I have also heard of you from the resident. I am told that you are going to Calcutta, some time hence: you must not go



without visiting me again." He then called for otter, with which he perfumed my hand, and dismissed me; and I returned home, where also I had to continue conversing about religion.

### NEW-YORK SUNDAY SCHOOL UNION.

On Tuesday the 8th of May inst. between two and three o'clock, the various Schools connected with the Union, comprising near 7000 children, passed through the Park to Castle Garden. Each School had its appropriate banner, on which was inscribed some Scripture motto.

When all were assembled in the Garden, together with many hundreds of spectators, making an audience of nearly or quite ten thousand souls, the hymn "Loud hallelujahs to the Lord" was given out, and sung in the tune of "Old Hundred." Though in a promiscuous concourse it is impossible for chords to be sweet, there was nevertheless a pleasure and sublimity in so many thousand voices ascending to God in praise, which it is not often permitted, in this world, to enjoy. Prayer was offered by the Rev. Mr. Hewitt, of Fairfield, Conn. Another hymn was sung, in the tune of Clarendon; during which, a collection was taken up for the benefit of the Union. An address was then made by the Rev. Mr. McCartee, of the Presbyterian church in Canal-street. After a third hymn and doxology in the tune of Monmouth, some parting remarks were addressed to the children by the Rev. Dr. Milnor, and the assembly separated.

In the evening, the Society held its Eleventh Annual Meeting at the Middle Dutch Church. Prayer was offered by the Rev. Dr. Spring.

#### ELEVENTH ANNUAL REPORT.

This Report shows a large increase, both of scholars and teachers since the last anniversary. Twelve new Schools have been added to the Union, making a total of sixty-two, now in successful operation. The present Report makes the whole number of male scholars 4715, females 2081; male teachers 759, female teachers 336. Total number of scholars at the present time, 6796; teachers 1095, of whom 659 are professors of religion. Showing an increase during the year, of 1795 scholars and 321 teachers. Of the latter, 242 are professors of religion. Within the same period there have been gathered into the church, from the world, 84 teachers and 54 scholars; which, added to those of former years, make a total of 380 teachers and 192 scholars, who have made a profession of religion while in connexion with Schools composing the Union. The first of these Schools was established in 1816. —The number of Magazines for Scripture proofs distributed in the former year, was 9700; this year, about 14000. Previous to May, 1826, there were but 13 Libraries, containing 3668 volumes; now there are 24 Libraries, containing 6600 volumes.

#### Visiting Committee.

The Reports from the different Schools express almost universally their indebtedness and gratitude to the Visiting Committee for their valuable services. The Committee have learned, with peculiar satisfaction, that the Visiting Committee is now full, and numbers forty-eight as regular visitors, who apparently take a very deep interest in

the Schools. Their weekly meetings, on Saturday evenings, for conversation and prayer, are more interesting in their character, and better attended, in point of numbers, than has been the case for several years past. That very much depends upon the Visiting Committee, is evident from the uniform language of the teachers; they know best how to appreciate their services, and it is hoped that the expression of their feelings towards them will animate them to be more conscientious, faithful, and prayerful, in their labors.

#### Libraries.

The Committee earnestly recommend to every School the establishment of a *Sunday School Library*. In the twenty-four Schools which have Libraries, the happiest effects have been witnessed. The children manifest the utmost eagerness to procure books, and are peculiarly careful to avoid any impropriety of conduct which will forfeit their right to a book from the Library.

#### Select Lessons.

The Selected Lessons, with the appropriate questions arising out of each subject accompanying them, prepared under the superintendence of the agent, have been introduced into practice in fifty-eight of the Schools with great success. They are very happily adapted to advance the scholars in an intimate and correct knowledge of the Scriptures. Their minds, as well as their memories, are exercised by this improved mode in Sabbath School teaching.

The old plan of committing large portions of Scripture to memory is generally relinquished, and has yielded to the superior advantages which the Selected Lessons possesses over every other method of Biblical instruction, and we cannot but hope that their value will be duly appreciated by every School under their care.

In proof of their excellence, it may be stated that they have been extensively adopted in many places, and they would have been introduced, no doubt, much more generally, if the Questions in sufficient quantities, could have been supplied. Demands have been made for them from every part of the Union, and at their meeting in March, the Committee gave permission for publishing 5000 copies of the Questions, which probably will afford but a very inadequate supply.

During the past year, twelve ministers, in addition to four previously engaged, have delivered a weekly lecture on the Selected Lesson for the ensuing Sabbath.

#### Sunday School for Teachers.

One of the greatest embarrassments attending the enlargement of Sunday School operations, say the committee, is a deficiency of faithful and competent teachers; and it is frequently the case that those who manifest a disposition to engage in this work, are deterred on account of their ignorance of its duties. To obviate this last difficulty, and to afford an opportunity to all teachers to become better qualified for their employment, the plan has been suggested of opening a School for teachers, on some week day or Sabbath evening, for the purpose of instructing in the practical duties of a Sunday School teacher. A thorough acquaintance with the best plan of teaching a class, and a uniform system of instruction, as far as is practicable, appears to be very

desirable. The Committee therefore highly recommend the establishment of a School for teachers, and the more so, because they have been informed that some of the oldest and most experienced among us are now ready to engage in it.

#### *Youth's Societies.*

The propriety of an early inculcation of a spirit of benevolence among the scholars has not been overlooked. Various Tract and Missionary Societies have been formed among the children; superintendents and teachers are generally the officers. A large number of Bibles and Testaments have been sent by them to the destitute: one School made Mr. Judson a life member of the Bible Society, from very trifling contributions, which if not directed into this channel, would probably have been expended in useless trifles.

#### *Recent facts communicated by the Agent.*

At the close of a monthly prayer-meeting for teachers, parents and children, the mother of a Sunday scholar came to the superintendent and said, "Sir, here is my little boy; he has been to your School a few Sabbaths, and I have reason to bless God for it. On his return home he always informs me what his teacher has said to him. Among other things, he said that his teacher had told him that his heart was wicked, and he must have a new one, and that he must pray for himself, for his parents, and teachers. Since that time he prays both morning and evening. On hearing his father swear, he said, 'Father, you must not swear; I must pray for you.' This mother was so much delighted with the School, that she influenced other parents to send their children.

A few evenings since, while attending a similar meeting, I saw a woman present, sitting by the side of her two children, sobbing and apparently agitated. At the close of the exercises she came to me, begged that her children might become members of the school, and expressed to me her distress of mind on account of her state as a lost sinner. She also intimated that God had seen fit to make one of these children a rich blessing to her—that he had indulged a hope that within a few weeks he had experienced a change of heart—that he had already begun to pray in her family—and that these events had had an effect partially to reform her wicked husband. By subsequent inquiries I ascertained that her statements were substantially correct; that a moral change had taken place in the family, and that her children are interesting scholars.

On another occasion, a union meeting was held for the conductors and pupils of several Schools.

After the benediction had been pronounced, a young person at the age of fourteen or fifteen, came to me and said, "Do you know me, sir?" I replied in the negative. She then told me her name, and with tears expressed her anxiety that there might be some personal conversation with the pupils of her class. She also inquired if I recollect a meeting which had been held in that place a year ago, in behalf of that School. I replied that I did; she remarked that that was the time in which God opened my eyes to realize divine things; I was then a scholar, but I have since indulged a hope, and have been permitted to unite with the church and to become a teacher.

In some cases, whole families have been reform-

ed by means of Tracts and Bibles which had been earned by their children at the Schools, or by the visits and exhortations of teachers.

Four or five families have I known who had never possessed the word of God, until it was introduced by their children, who had received it in the Schools as a remuneration for their diligence. Several of the parents of pupils cherish the hope that, during the past year, they have been brought into the liberty of the sons of God. Six or seven Schools have been more or less blessed by the special influences of the Holy Spirit. In two of them which are connected with one church, eighteen teachers and five or six pupils profess to have obtained an interest in Christ, within the space of twelve months. A number of scholars belonging to a School which is connected with another church, have also made a public profession of religion. Among the pupils of some Schools there has been, within a few weeks, special seriousness. Eight or nine teachers, who have instructed in two Schools, within a few days appear to have experienced the joys of new-born souls.

#### *Conclusion.*

The Report concludes as follows: Although something has been done, yet much more remains to be done—our population is increased to a degree greatly beyond our present exertions. It is estimated that there is now 13000 children in our city destitute of religious instruction, and who need to be gathered in: 2,000 teachers are this moment wanted, and can be advantageously employed in establishing more Schools and in training up souls for the kingdom of heaven. Foreign influence and foreign vices are pouring in on every quarter—iniquity is coming in like a flood, and who can look at our children and youth, and not tremble—our efforts must be redoubled. Will not Christians look at this subject with deeper interest? Will not ministers of the Gospel give Sunday Schools a warmer place in their affections? Will they not exercise a more watchful superintendence over the teachers—encouraging the timid and feeble—stimulating the languid—reclaiming the erring, and sustaining and supporting the deserving. It is hazarding nothing to say, that ministers will consult the best interests of their people by patronizing Sabbath Schools by their occasional presence, counsel and prayers.

The Committee rejoice that they can commend the whole subject to the God of heaven. The interests of his church, and the prosperity of Sunday Schools, are infinitely dearer to his heart than they can be to ours. To Him they would commend themselves, and their Schools and cause to his guardianship and care.

#### AMERICAN TRACT SOCIETY.

The Second Annual Meeting of this Society was held in the Middle Dutch Church, on Wednesday, 10 o'clock, A. M. The President of the Society, S. V. S. WILDER, Esq. took the chair, supported by Col. Richard Varick, and the Hon. Stephen Van Rensselaer, of Albany.

The meeting was opened with prayer, by the Rev. Samuel Austin, D. D. of Worcester, Mass. A letter was read from Rev. Dr. Proudfit, one of the Vice-Presidents, apologising for necessary absence. A short address was made by the President, introductory to the objects of the meeting.



The Treasurer, Mr. Moses Allen, read the report of the Committee who audited his accounts. The Annual Report was read by Mr. W. A. Hallock, the Corresponding Secretary.

The meeting was addressed, with much effect, by Professor McIlvaine, Rev. Mr. Wyckoff, Rev. Mr. Thomson, Rev. Mr. Choules, Rev. Mr. Calhoun, Rev. Mr. Eastman, and Rev. Dr. M'Auley. The audience was large; much harmony and Christian affection prevailed; a deep interest was excited in the objects of the Society, and especially in behalf of the four millions of inhabitants in the states west of the Alleghany, where the Society has yet scarcely commenced its operations.

#### ABSTRACT OF THE SECOND REPORT.

**Publishing Committee.**—A very large number of Tracts, either original or selected from the most approved productions of practical evangelical authors, have been examined by the Publishing Committee, and considerable additions have been made to the series. The number of Tracts stereotyped during the year, is 45; making the whole number now stereotyped and printed, *two hundred*; containing an aggregate of 2,476 pages. The first 194 Tracts, comprising 2,400 pages, complete a set of *six volumes*, which have exclusive of the issues of Tracts in their single and unconnected form been printed from the stereotype plates on uniform paper, for binding.

The Committee have continued the publication of the *American Tract Magazine*, of which 3,750 copies are now regularly published, once in two months.

Of the *Christian Almanac* for 1827, no less than ten distinct editions were issued, adapted to the meridian of latitude of as many different localities in various parts of the United States.

#### Amount of Publications printed.

During the year ending May 1, the Society have printed, in the English language, 2,629,100 Tracts; in French 14,000; in Spanish 13,000. Besides which there have been printed, of vols. I. and IV. 3000 copies each; of vol. III. 3000 copies; of vol. II. 2000; of vols. V. and VI. 1000 each; making 13,000 volumes, comprising 400,000 Tracts. Which, added to those above-mentioned, give a total, during the year, of *three millions, fifty-six thousand and one hundred Tracts*, comprising *thirty-five millions, eight hundred and eight thousand, five hundred pages*. Whole number printed since the Society was formed, (May, 1825,) 3,754,000, comprising 43,862,000 pages; of which 1,620,000 have been covered, making 6,480,000 pages of covers, not included in the above.

#### Amount of Publications circulated.

The number of pages put into circulation during the year, including 6,453 bound volumes, is 24,768,232; and since the Society was formed, 28,379,732. There now remain in the General Depository 15,428,263. A large portion of the Tracts circulated during the year have been sold, at reduced prices, to Branches and Auxiliaries, or to other benevolent institutions and individuals.

#### State of the Funds.

The receipts of the past year have amounted to

\$30,413 01: being more than *three times* the amount received during the previous year.

#### Need of Increased Exertion.

The Committee urge the importance of further efforts in this cause. To very few, comparatively of our 6000 post-towns and villages, has a single Tract found its way. Large and populous States remain almost wholly unsupplied; and especially almost all the newly settled parts of the country, whose population is rapidly increasing, and many of whom have scarcely any other means of Gospel grace. Into all the States west of the Alleghany, including Alabama, Mississippi and Louisiana, with a territory greater than all the other States in the Union, and a population, in 1820, of 2,200,000, and now probably not far from 4,000,000, Tracts to the value of only \$700 have yet been sent! Yet a large portion of the population have not the Bible, nor any place of worship, nor any stated preaching of the Gospel.

Not to mention the wants of other parts of our country, in which there are hundreds, if not thousands of parishes and neighborhoods without the stated means of grace,—not to mention our domestic and foreign shipping, our French and Spanish and German population, for whom very few Tracts have yet been provided,—there are, beyond our own borders, the millions of Mexico, the West Indies, and South America, committed, as it were to our charge by divine appointment; many of them now adopting forms of government assimilated to our own, with whom we hold frequent intercourse, and to whom our facilities of access are very great.

#### Encouragement to Increased Exertion.

Among the encouragements to increased exertion, the Committee mention the fact that God is blessing the publications of the Society as instruments in the conversion of sinners to himself. Out of a great number of instances illustrating the truth of this remark, we select the following:

I have been informed, says a clergyman in the State of New-York, of the reformation, by a Tract, of a most notoriously profane swearer; and in another instance, I have great encouragement to hope for the reformation of one addicted in a high degree to intemperance.—A few weeks ago, he adds, I prevailed on a neighboring brother to purchase a few thousand pages of Tracts, to circulate in his congregation; and he has since informed me that the Tract *Quench not the Spirit* was read in a prayer meeting, and blessed to the awakening and conversion of a lad about 13 years of age, whose engagedness in the cause of Christ had subsequently led to the conversion of a number of his associates. Previous to the commencement of our labors in the distribution of Tracts, says the same clergyman, we had about as many advocates for the doctrine of Universal Salvation; and I had strong fears that the influence of that fatal error was extending among us; but the very striking and convincing manner in which that fearful delusion is exposed in a number of Tracts which we have industriously circulated, has put the enemy to confusion on that point, and now I do not know of an individual within the bounds of my congregation who will openly advocate the doctrine.

The Tract *On the Lord's Day* was left in a

dwelling house in one of our cities, where resided a family of wealth, who were accustomed in the warm season, to amuse themselves on the Sabbath by a trip in the steam boat. After returning, one Sabbath, the Tract was read by the father with close attention, who, on laying it aside, exclaimed, "This is the last time that you find me sailing on the Sabbath. Next Sunday I go to church." He immediately provided himself a seat in an evangelical church.

The Female Tract Society of New-York report that one of their Directors penetrated through a dark alley to the abode of a wretched man, grown old in sin, who, when affectionately accosted on the subject of religion, at first rudely replied to her, "I suppose you wish to convert me!" and soon after passionately exclaimed, with reference to the family broils that disturbed his peace, "It's pretty hard, if I've got to have a hell here, and another hell hereafter,"—yet by the reading of Tracts, accompanied with words of Christian kindness, he was induced to visit a place of public worship, where he became a regular attendant, having, as he gave reason to believe, never before entered the house of God on the Sabbath.

The same Society also report the conversion, by means of a Tract, of a decided Universalist, who has since joined a Methodist church.

The Auxiliary Society of Petersburg, Va. mentions that the Tract entitled the *Christian Alone*, given to a man who had for years been groping in the darkness of nature, was the means of convincing him of his ruined condition as a sinner. He found no rest till he found it in the cross of Christ, and embraced him as the Friend of sinners. He has since united with the church. When we think, says the report, of the value of one soul, saved from eternal banishment from the presence of God by means of a Tract circulated by us, how does it compensate for all we have done, or can do, to the end of our lives.

A few months since, says an excellent clergyman in the south west part of this State, I was called to attend an ordination some miles distant; and taking with me some Tracts, as my custom is, I presented one to a pious schoolmaster where I dined. A few days after, the following message came to me from the lady with whom the schoolmaster boarded: "Sir, I have the pleasure to inform you that your Tract has been the means of doing us great good. The schoolmaster carried it to his school, where it was read and copied by some of the boys; and before night three or four were brought under deep conviction. A general seriousness was soon manifest throughout the school; it spread to older persons; and now, a most interesting revival of religion is enjoyed in this congregation."

The Tract on *Family Worship* was sent into the house of a highly respectable Judge in Vermont. He read it, and said to his minister, "The little Tract on Family Worship has stripped me of every excuse I had for not praying in my family. I am guilty."

A lawyer of eminence in Alabama, one day took up, from the mantle piece in his own house, a volume of Tracts which had been laid there by his little son, and which immediately arrested his attention. "This," says a gentleman in that State, "occurred about four months since. At our communion two weeks since, he and his wife

unitedly made a public profession of religion. He is a gentleman of fine talents and a highly cultivated mind, had been well acquainted with the Bible as a history, but had read it with strong prejudices, in consequence of having previously read most of the works opposed to it. He is now an active and useful member of the church. One of his first acts, after his communion, was to appropriate a sum of money for the distribution of Tracts."

The officer in one of our public Literary and Scientific Institutions on whom it devolves steadily to minister at the altar, was called upon by a student, who, he thought, would be as likely as any other to receive in good part a word of serious exhortation. He presented him four Tracts; two of which he requested him to read for his own personal benefit, and the other two, one of which was the *Last Hours of the Hon. Francis Newport*, to drop, unseen, where some of his sceptical fellow students would be likely to find them. One week afterwards, on Saturday afternoon, another student called on this clerical officer. Seen after he entered he said, "You do not know me, sir; my name is ———;" and then burst into tears. The minister, convinced what was the cause of his distress, said to him, "My friend, if, as I trust, your grief is connected with religion,—if you desire to become a servant of God, be encouraged to open your heart to me, whose heart is already open to you." "I do desire to become a servant of God," said he. Deep emotion prevented his further utterance, for a few moments. Being then asked what were the circumstances of his case, he replied, "A Tract was lying in my room last Saturday. I cannot imagine how it got there; but I took it up, read it, and it made a powerful impression upon my mind. It was an account of the death of an infidel." On being requested to describe the previous state of his mind, he said he had not actually considered himself an infidel, but had been profane, and in the habit of speaking lightly of religion; and nothing had effectually arrested his attention till he read this Tract. Not long after, he gave evidence that he had been born of God, and united with the church. He soon manifested much anxiety for the student through whose instrumentality he had received the Tract. "To him, under God," said he to his minister, "and next, Sir, to you, I owe an immeasurable debt; and by the help of God, I will not let him alone till we have him among us." A few days after, he called upon his minister with the young man leaning on his arm. "Here he is," said he, "the Lord has brought him." Unable to restrain his emotions at what he hoped the Lord was doing for him, the minister threw his arms around his neck and blessed him. "I can hold out no longer," said he; "this is not the first time; I have been often called; I can hold out no longer. I will be a servant of God, henceforth, for ever." It was in reading the *Shepherd of Salisbury Plain*, that he first felt his heart expanded with the spirit of prayer. "Behold how great a matter a little fire kindleth." These two young men are now active members of the church of Christ; they have distributed thousands of Tracts among the destitute, the ignorant, and the perishing; they are both zealously engaged in the cause of Sabbath Schools; by one of them a school of 100 children has been gathered, where, among a population of 1000, the Gospel has been but seldom preached;



by one, among a people destitute of the regular means of grace, social meetings for prayer and instruction are held every week; by the instrumentality of one, as many as *ten*, who a little while ago were dreadfully wicked, have been hopefully converted, and are so changed as to astonish their former companions. Both will probably at length become ministers of the Gospel, and be, through many years, continually gathering new fruits in testimony of the unspeakable blessings which may flow to the church and to the world, by means of one Tract.

#### Conclusion.

The Report concludes as follows; What God designs for the Society in future, the Committee know not; but of this they are assured,—that if it is suffered to languish for want of pecuniary aid, or Christian exertion, in the great Day of account many a heart will ache, and many a soul tremble, because of talents unoccupied, and opportunities of usefulness neglected.

When all the immortal beings who have been reformed and won from the error of their ways by means of Tracts, and all who have been born again in the revivals of religion which have been occasioned or greatly promoted by their instrumentality; when mothers, converted by means of Tracts, shall bring with them their children, and pastors their people, and all be gathered together on Mount Zion above, ascribing salvation, and glory, and thanksgiving, and praise, “unto Him that loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God, for ever and ever,”—then, and only then, will this cause appear in its real magnitude, and the solemn import of the responsibility devolving upon us be duly weighed.

#### AMERICAN BIBLE SOCIETY.

The Eleventh Annual Meeting of this noble Institution was held on Thursday, at the Middle Dutch Church, in Nassau-street. The Hon. John Jay, the venerable President of the Society, not being present, His Excellency, Governor Clinton, took the chair. The Rev. President Day, of Yale College, commenced the exercises by reading the 7th chapter of Micah. Letters were then read from the President of the United States, and several other Vice Presidents of the Society, apologising for their non attendance; after which an address, which occupied about 20 minutes, was delivered by His Excellency the Governor. The annual reports of the Treasurer and the Managers were read by W. W. Woolsey, Esq. and the Rev. Mr. Brigham.

Addresses were made by the several gentlemen who moved and seconded the resolutions.

#### Abstract of the Eleventh Report.

The receipts of this Society during the year ending 1st of May, have amounted to \$64,764 13—which is \$11,774 19 more than those of the preceding year. Of the whole amount, \$35,366 29 were received in payment for Bibles and Testaments, \$19,282 82 as free donations, \$4,225 as subscriptions to pay the debt on the Society's house, and \$2,970 as permanent loans. The particular sources from which the income has been derived, are as follows:

Donations from Auxiliary Societies,	\$13,466 90
Donations from Bible Societies not auxiliary,	352 14
Remittances for Bibles from Auxiliary Bible Societies,	29,918 42
Remittances from Bible Societies not auxiliary,	1,794 52

Donations from Benevolent Societies,	20 00
Legacies,	640 00
To constitute persons Directors for life,	450 00
To constitute persons Members for life,	3,113 00
Annual contributions,	444 00
Donations from individuals,	638 83
Congregational collections,	157 95
Proceeds of Bibles and Testaments entrusted to individuals in foreign parts,	780 31
Sales to individuals,	2,893 06
Rent of parts of Bible Society Building,	700 00
Dividends on Stock,	620 00
Interest on money loaned to Trustees of Building,	550 36
Donations for payment of debt on Building,	4,225 00
Reimbursement of debt on Building by Trustees,	1,049 64
Permanent loans, interest to be paid in Bibles and Testaments,	2,970 00
	<hr/> \$64,764 13

It is worthy of remark, that more than one-fifth of the entire income has been received within the last month; and this accounts for the fact, that a balance remains unexpended;—there not having been time, in this short interval, to employ all the means which have been furnished. The Directors express a hope that they shall be able to commence the ensuing year on a broader scale of operation, and do something more than ever before, towards supplying the destitute millions of our fellow-men with the word of life. The amount of expenditures is \$55,030 93.

#### Debt on Society's House cancelled.

On several of the preceding anniversaries the Board have adverted with some anxiety to the unpaid debt on the Society's House. According to the last Report, this debt amounted to \$9,720; and a pledge had been given that no part of the ordinary receipts of the Society should be applied to its extinction. This embarrassment is now completely removed. A meeting of individuals friendly to Bible operations having been called a few weeks since, about 100 of whom attended, a subscription was opened at their own suggestion, and a sufficient amount subscribed on the spot to diminish the debt one half. A Committee from their number, in the course of a few subsequent days, obtained from other citizens subscriptions sufficient to extinguish the debt entirely. Many of them are already paid.

By this munificent act the Society is now left in possession of an establishment worth at least \$25,000; where, without rent, it can carry forward its sacred work of providing the Scriptures for our own and other lands.

#### Number of Bibles Printed.

Within the past year there have been printed at the Society's establishment, or are now in press, 45,500 Bibles, and 35,700 Testaments. There have been purchased 171 German and Dutch Bibles, and 313 German Testaments. Total 76,734, which added to 532,902 before reported, makes a grand total of *six hundred and nine thousand, six hundred and thirty-six*, printed or purchased by the society since its formation in 1818.

In the last report it was announced that a set of stereotype plates for a pocket Bible was in a state of preparation. These plates have since been finished, and a first and second edition, of 2000 each, printed from them: and seldom, perhaps, has a Bible of this class been more legible or complete.

From the great and increasing number of Sabbath Schools in our land, the Board have been led to the conclusion that an edition of the Scriptures ought to be prepared, with a particular reference to these Schools: and accordingly have directed that a set of stereotype plates for the entire Bible, and another for

the New Testament, be cast as soon as practicable for this important object. It will be remembered that a few years since, the Society published some portions of the New Testament in the Delaware and the Mohawk languages. The present Report states that other portions have been translated into the Mohawk tongue by some intelligent aborigines, and that the Gospel of Luke has been recently forwarded to the Society by the Rev. Wm. Case, a Methodist minister in Lower Canada, and is now in press.

A valuable set of 8vo. stereotype plates, with contents of chapters prefixed, has recently been purchased of the Baltimore Bible Society, to be paid for in Bibles and Testaments.

#### *Bibles issued from the Depository.*

During the year there have been issued from the Depository 35,876 Bibles and 35,745 Testaments. Total 71,621: which added to 440,047 issued in the ten preceding years, make a grand total of 511,668. Of the issues the past year, 53,337 have in various ways been disposed of to auxiliary and other Societies and individuals. A still greater number might have been sold, had the rules of the Society permitted sales to those who are not members. The number of Bibles and Testaments gratuitously appropriated during the year, is 13,284.

Comparing these issues with those of the preceding year, it will be seen that they are greater by 4,487: while the number printed, is less by 4,266. It is also observable that the number sold is greater, while the number gratuitously appropriated is less. This last fact is attributed in the report to two causes. 1. That the Board have during a great part of the past year, been wholly without travelling agents;—consequently few new Auxiliaries have been formed, to which donations of Bibles are usually made on recognizing them as connected with the Society. 2. The Managers have hesitated whether a more sparing policy in regard to such grants to Auxiliaries, ought not to be tried. They however express their readiness, at all times when able, to make gratuitous grants where they are truly needed, and where there is known zeal in the Auxiliary to put them in circulation.

#### *Want of Bibles at Home.*

In the last annual Report, many counties were specified, in different parts of the Union, where numerous families were found unsupplied with the Holy Scriptures. The case of Alleghany county, New-York, was noticed as having within its bounds 1000 families in this destitute condition. The same unhappy information is reiterated the present year: and a gentleman who travelled through the county the last summer, and was present at the annual meeting of the auxiliary, entreated the Board of the Parent Society to make it if possible, another donation.

In the county of Oswego, we are assured that, on investigation, 800 families are found without a copy of the Bible. Other counties of New-York, some of which have been mentioned in former Reports, still remain with 400 and 500 families in this same unhappy condition.

A gentleman in the State of Delaware, and an officer of an Auxiliary Society, after diligent inquiry, expresses his belief that in the county where he resides, there are 500 destitute families, and that no other county in the State is better, if so well supplied.

From North Carolina we are again told that no less than 10,000 families in that State are living and training up their households without the Bible.

In South Carolina, a clergyman who was once indifferent to Bible Societies, and thought them needless, has recently become their warm advocate, by finding that in the four congregations where he labors, not more than two thirds of the families connected with the visible church are furnished with the Scriptures.

In Jasper county, Georgia, a Bible census taken in about one-fourth of the county, shows that more than 200 families, in that part alone, are destitute of Bibles. From letters and reports of auxiliary Societies, there is evidence that many other portions of the State are equally destitute.

The late report of the Davidson county (Ten.) Bible Society, has this paragraph: "However strange it may appear, the fact is ascertained, that within the particular limits of this Society, there are hundreds of families destitute of the Bible, some of them unwilling, and others unable to purchase one."

Similar instances of destitution of the Bible might be cited in regard to the State of Alabama, Mississippi, Kentucky, Ohio, Indiana, Illinois, Missouri, and in other parts of our newly settled territories. While wants like these already exist, it must be remembered too that a population is increasing in those new sections of country quadruple to the increase of Bibles, and that the benevolent citizens there located, are incompetent to supply the growing destitution.

#### *Operations of the Society in Foreign Countries.*

A few grants have been made, and with great satisfaction, to the Missionary Schools among the aborigines on our frontiers, for which they were solicited by the teachers.

Several boxes of Spanish Scriptures have been sent since the last anniversary, for sale or distribution at different places in the island of Cuba. They were chiefly entrusted to Catholic clergymen, who have manifested a kindness and cordiality in distributing them, which cannot but be viewed with grateful satisfaction by the friends of revealed truth.

Another box of Bibles and Testaments, French and Spanish, has been forwarded to the island of Hayti. Others, in small quantities, have been sent to Matamoras, Tampico, Puebla and Mazatlan in Mexico, and some others to different parts of South America.

It is a matter of regret to the Board, that while some millions of Bibles are needed in those new Republics, and when all civil and ecclesiastical obstacles to their distribution are removed, there is still such a want of facilities to put them in circulation.—It is suggested that as soon as the Society's means will allow, it may be expedient to send one or more agents to those liberated nations, to promote the circulation of these long excluded oracles.

The donation of \$800 mentioned in the last Report as given for aiding the circulation of the Scriptures among the descendants of Ishmael, has been remitted to the British and Foreign Bible Society, with a request to forward its value in Arabic Scriptures to the American Missionaries at Malta, to be distributed according to the wishes of the benevolent donor. A letter has been received by Messrs. Temple and Smith at Malta, informing the Society that a Firman from the Porte forbids the circulation of the Arabic Scriptures in the Turkish dominions. They add however, that in communicating with Messrs. Goodell and Bird at Beyroot on this subject, they are encouraged to hope that this money can be expended in printing an edition of those Scriptures on Mount Lebanon, at a native press; and that they will, in this case, be better received, and more useful than if printed in England.

#### *Agents and Auxiliaries.*

During a part of the year, the Society has had no travelling agents. Messrs. Waterbury and Ridgely, who were last year engaged on an agency in Georgia, have since become settled in the ministry. The present agents of the Society are, Mr. Henry White, who has recently completed his theological studies, and is now employed in South Carolina; Rev. Simon Wilmur, an Episcopal clergyman settled in New-Jersey,—employed for a few weeks in New-Jersey, Delaware, and Maryland; Rev. James C. Barnes of



Garrard county, Kentucky, also a settled minister who devotes a part of his time gratuitously, to the distribution of Bibles in his own vicinity. Measures have been taken to increase the number of agents, and hopes are entertained of a partial, if not a complete supply.

The number of Auxiliaries recognized during the year is 41; making, with 506 previously recognized, *five hundred and forty-seven*.

As the Rev. JONAS KING, late American Missionary to Palestine, is now in Paris, the Board have requested him to act as Delegate of the American Bible Society to that of Paris, on its ensuing anniversary; and also, if practicable, as Delegate to the British and Foreign Bible Society.

(That part of the Report which relates to the operations of Foreign Bible Societies, is principally derived from the last report of the British and Foreign Bible Society. As the annual Report of the same Society for the present year will soon be received in this city, a notice of this part of the subject will be deferred till it arrives.)

#### *Necessity of Increased Exertion.*

"Knowing as your Board do, the whole concerns of this Institution, and knowing how inadequate are the means now provided, to supply even our own land with the Bible as it should be, it is impossible for them not to feel, and would be wrong not to affirm, that as a people we are yet very far from giving this cause the aid it demands.

"Let any man who may doubt the justness of this affirmation, sit down and ascertain, as he may do in a good degree from the various communications of the Society, what number of our population are now unsupplied with the Scriptures;—let him, in the next place determine the rates of our annual increase, an increase of 400,000;—let him then compare this increase with the number of Bibles and Testaments printed the present year;—and, if unbiassed, he must assent to the truth that we are far from discharging all our duty to this sacred institution.

"This unparalleled augmentation of numbers often creates an incredulity to alledged wants, which faithful inquiry would cause to be recognized, if not relieved, it is earnestly desired that the benevolent, in every section, will investigate the claims which this National Institution has on their attention and patronage.

"Were we to aim only at the perpetuity of our civil blessings, we might well go to the patriot and ask him to help in giving this book to the hosts who are gathering along the shores of our rivers and lakes, who are peopling County after County and State after State, by those whose power, well or ill directed, must soon affect the social destinies of us all.

"But your Board are impelled by higher than social considerations, to solicit the continued support of this cause. They see that this book which they would circulate, while it sheds its thousand blessings on the present life, points also to a future existence, where our welfare is to be forever connected with a present conformity to the injunctions here inscribed.

"It is this truth, this thrilling truth, which should arouse every Auxiliary to action, should awaken every Christian sympathy in the land, open the lips of every minister of the altar, nerve every benevolent arm, and fire the zeal of every friend of the Bible, until it can be said in truth, that no family in our beloved country is without the word of Life.

#### *Conclusion.*

The Report concludes as follows: "The events of every revolving year indicate that the systems of Pagan corruption and cruelty are ere long to be broken up, and the light and principles of the Gospel to pervade every kindred and tongue and people.

But before such a consummation is realized, much, very much, remains to be done. Not more than forty or fifty million copies of revealed truth are yet in circulation among the eight hundred millions of the great human family.

"While then the ultimate universality of the Saviour's cause is certain as Divine veracity can make it,—when its onward march is more and more rapid, (never so much so, perhaps, since the ascension of its Founder, as during the past year,)—yet it must not be forgotten, that this cause is advanced through human efforts, and that these efforts must be augmented an hundred fold before the predictions of inspiration are fulfilled. There must yet be a mightier movement on the part of Christendom than has yet been made,—there must be more and greater sacrifices,—a more entire consecration of time, and talent and wealth and influence,—and many helpers must be called into the field, ere this great moral conquest is achieved.

"Let the friends of the Bible, while inspired by the losses and promises here unfolded, go forward and diffuse its blessings at home and abroad, until it is proclaimed throughout every continent and island, *that the kingdoms of this world have become the Kingdom of our Lord Jesus Christ.*

#### AMERICAN HOME MISSIONARY SOCIETY.

##### FIRST ANNUAL REPORT.

The First Anniversary of this Society was held in the Brick Church, Beekman-street, on Wednesday evening; the Hon. Stephen Van Rensselaer, President of the Society, in the chair. Prayer was offered by the Rev. Dr. Day, President of Yale College. The Annual Report was read by the Rev. Absalom Peters, Corresponding Secretary of the Society.

Interesting Addresses were delivered by the Rev. Professor Goodrich, Rev. Mr. Gilbert, Thomas Bradford, Esq. Rev. Mr. Mason, Mr. Keese, Rev. Dr. McAuley, Rev. Mr. Bush, and Rev. Dr. Rice.

The amount of service performed by the missionaries within the year, is *one hundred and five years and three months*; and the average proportion of aid in their support granted by the Society, is about one-fourth.

Several important Societies at the West and South have already become auxiliary, and it is confidently believed that most of the State Societies will adopt similar measures at their next anniversaries.

The whole number of Auxiliaries which have been recognized by the Society, is *one hundred and twenty six*.

#### *Review of past Operations.*

But while the Committee do anticipate for the Society, at no very distant period, a ten-fold enlargement under the smiles of a beneficent Providence, they would not speak ungratefully of the past. They would rather wonder that the bless-

ing of God has enabled the Society to accomplish so much. The influence of this single year has been felt by hundreds of thousands. The institutions of Christianity established and perpetuated in 195 townships, villages and parishes, embraced in 84 Counties and 15 States and Territories, will not fail to exert a powerful agency in the improvement of the moral character of this nation,—while the souls that have been saved by the preaching of 168 ministers of Christ, will never cease to admire, *with all saints, the length and breadth, and height and depth, of the love of Christ, which passeth knowledge.*

From a review of the reports of the Missionaries, the Committee have been deeply impressed with the following circumstances of interest to the friends of the Redeemer's Kingdom. The first is, that Sabbath Schools and Bible Classes have been very generally supported in the congregations aided by the Society; and in many instances have been attended with the happiest results.—The want of Bibles, and of Religious Tracts and books for distribution, is a subject of earnest appeal in their communications.—The Monthly Concert of Prayer has been generally, if not uniformly, observed at their stations.

Sixteen special visitations of the Holy Spirit have been experienced under the labors of the Society's missionaries, and have resulted in the hopeful conversion of *seven hundred souls*. In several other stations appearances are highly encouraging; and in *all*, the influence of the Gospel has been in a measure felt. There is not perhaps a missionary in the Society who has not been honored as the instrument of leading more than one sinner to repentance. The whole number of souls converted in all the congregations where the missionaries have labored, is probably not less than *one thousand*.

#### State of the Funds.

The amount of monies paid out by the Committee during the year for the support of Missionaries, including the expenses of Office and Agencies, is \$13,984 17; and more than \$10,000 have been pledged in the support of Agents and in aid of congregations now on our list, which is, or will become due in the successive months of the year. The total receipts, including \$1,890 45 paid over by the U. D. M. S. is \$20,031 21. Now in the treasury, \$6,047 04.

In looking over the sources from which this income has been derived, we see, (say the Committee) marked with peculiar distinctness, the hand of God as giving it all. There has yet been no such concentration of the moral strength of the nation as the importance of the cause of Home Missions demands. And the Society has no permanent funds. All its pecuniary resources have been derived from a very small portion of the Christian community, and have come of God's immediate blessing.

#### PRESBYTERIAN EDUCATION SOCIETY.

The annual Meeting was held on Thursday evening in the Brick Church, Beekman-street. In the absence of the President, Hon. De Witt Clinton, who sent in a written apology, the Rev. President Day was called to the chair. Prayer was offered by the Rev. Mr. Lewis, of Greenwich, Conn. The Annual Report was read by the Rev.

Mr. Patton. On motion of Rev. Mr. Bacon, New Haven, seconded by Rev. Dr. Rice, of Virginia, it was

*Resolved*, that the Report just now read, be printed and circulated under the direction of the Board.

The audience were next informed of a proposal which had been made by the Board of this Society to the American Education Society, to become a Branch of the same, and hereafter to be known as the Presbyterian Branch of the American Education Society. On motion of the Rev. Mr. Hamilton, of Newark, seconded by the Rev. Mr. Kollock, of Virginia, it was then unanimously

*Resolved*, That the contemplated union between this Society and the American Education Society, as proposed by the Directors in their Annual Report, [see a preceding column] be approved by this Society, and on their part ratified; and that this union be consummated as soon as practicable, on the principle mutually understood by the two Societies.

One of these principles is, that the Secretary of the American Education Society shall extend a supervision over the beneficiaries of this Society, similar to what he extends over those of the other. The American Society is authorized to form its Branches in any part of the country where it may be found necessary or expedient. The Executive Committees of this Board are desired to unite with those Branches which may be formed in their immediate vicinity. The relation which the Society holds to the General Assembly of the Presbyterian Church is not to be changed. The Secretary of the American Society is invited to adopt measures within the limits embraced by this Branch, for the establishment of scholarships, after the plan pursued by that Society; it being understood that the income of scholarships, and all other funds received into the treasury of this Branch, shall be pledged for the support of young men under its immediate care; but that the surplus, should there be any, shall be paid over to the American Society.

After the adoption of this resolution, the Rev. Mr. Cornelius, Secretary of the American Education Society, expressed, in a very cordial manner, the satisfaction with which that Society had received the proposal of this Board, and also stated some of the general principles on which it was conducted. It was then, on motion of Rev. Mr. Patton, seconded by Thomas Bradford, Esq. of Philadelphia,

*Resolved*, That the wide-spread field of usefulness opening before this Society, demands increasing and vigorous exertions to furnish the destitute at home and abroad, with able and faithful preachers of the Gospel.

On making this motion, Mr. Patton read an order which had been received from an individual, authorising the Society to draw on him for \$50. The speakers in support of the resolution were Rev. Messrs. Bacon and Hamilton, and Rev. Dr. Rice.

#### INDIAN MISSIONS.

The following is from an article in the last number of the North American Review, written by Gov. Cass—

“ — In the actual state of our Indian rela-



tions, the missionary establishments for the education of Indian youth, founded and supported by voluntary contributions and aided by an annual appropriation from the national treasury, almost offer an atonement for the past, and certainly strong encouragement for the future. And whatever may be the result of this great, interesting, and we may probably add, final experiment, but one opinion can exist respecting the motives and views of those who are conducting it. Of these establishments there are forty-one in operation, upon the frontiers of the United States. We do not know the number of pupils they contain, but their expenditures were \$191,606 in 1824, and \$202,070 in 1825. The returns for 1826, we have not seen. They will doubtless exhibit a proportionate increase. When it is recollected, that the value of their own agricultural products, and the labour of their teachers, artisans and others, which is wholly gratuitous, constitute no part of this amount, some conception may be formed of the value of these eleemosynary foundations. The children, male and female, are here fed, and clothed and taught, and they are prepared, by a regular discipline for those duties, which subsequent events may probably call them to perform. We shall hazard no predictions concerning the result. Whatever that may be no holier efforts can be, found in all the records of human charity."

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 19, 1827.

#### ANNIVERSARIES IN NEW-YORK.

During the last week some of the most important Institutions in this Country, held their Anniversary Meetings in the city of New-York.

There is probably no way in which we can trace the progress of religion and the cause of benevolence more correctly, than by comparing from time to time the operations and success of these Benevolent Institutions. We have therefore given in this number very condensed abstracts of their proceeding, selected and abridged from the New-York papers.

All the National Societies, says the New-York Observer, have made a very perceptible advance, since the previous anniversaries. The Bible Society shows an increase of \$11,774 beyond the receipts of the former year, and an increase of issues from the Depository to the amount of more than four thousand volumes.

The receipts of the American Home Missionary Society have exceeded those of the United Domestic Missionary Society which it a year ago superseded, by more than \$8000. The number of missionaries is greater by 41, and the number of congregations by 47.

Of the Tract Society, the increase has been still more remarkable. The receipts last year amounted to \$10,159; this year, \$30,418. Increase, \$20,254. The number of pages published last year, was 8,530,500; this year, 35,808,500. Showing an increase of 28,278,000. There is but one Tract Society in the world, which surpasses this either in the amount of receipts, or the number of Tracts printed: and that is the Religious Tract Society of London.

#### ANNIVERSARIES IN CONNECTICUT.

Being absent the last week; we omitted to notice the Anniversary Meetings of several Benevolent Societies at Hartford, during the week of General Election.

At a meeting of the General Convention of the Congregational Ministers, of the State it was recommended that contributions be taken up on the Sabbath next preceding or following the 4th of July, in aid of the American Colonization Society—and a committee was appointed to report at a subsequent meeting a constitution for the purpose of forming a State Society Auxiliary to the American Colonization Society.

The Anniversary of the Connecticut Sunday School Union was held on Thursday evening—we hope to give the Report soon. A meeting of the Society for the Improvement of Common Schools, was also held.

Several interesting addresses were made before these Societies, respectively, and a Sermon preached before the Domestic Missionary Society, by the Rev. Mr. Bacon, of New-Haven.

### Revivals.

The revival in the several parishes in Saybrook we understand still continues—50 were admitted to the church in West-Brook parish, on the first Sabbath in this month. The affecting spectacle of so many coming out from the world and taking the vows of God upon them at one time and the solemn ordinances of baptism performed on a number of the new converts and the celebration of the Lord's Supper, had the effect for which they are admirably designed, of melting to repentance the hearts of those who were looking and wondering at what these things mean—many went away under deep convictions, and between Sabbath evening and Wednesday morning 14 more were brought to rejoice in the hope of salvation, through the merits of Him, who had been set forth as crucified and slain. Thus a new impulse appears to be given to the work in West-Brook.

In Pettipaug, the number of hopeful converts since the first of April is about 50, and in old Saybrook about the same number, and the prospect more encouraging,

At Enfield, between sixty and seventy have been made to rejoice in hope since the revival commenced in that place.

For the Religious Intelligencer.

#### REVIVAL IN AMHERST COLLEGE.

This Revival which has been mentioned before, began to be visible about the second week in April. For some time previous to this, professors of religion, in this Institution, had manifested but little interest in the cause of Christ. They had departed from the living God—were seeking enjoyment in their worldly pursuits—and many of them heard the solemn appeals of the Gospel, urging them to awake to duty, with apparent indifference.

But this appalling slumber did not long remain unbroken. About this time, a communication was made to the pious students, from some of the western towns in this state, particularly from Pittsfield, and they were then strongly urged to come up to the help of the Lord. A little interest seemed to be generally

felt, but the faithless, soul-destroying opinion, that it was in vain to expect a revival within three or four weeks of the close of the term, was generally indulged. Some, however, resolved to go forward, and make an attempt to awake their brethren; while others slumbered on, till they were awakened with astonishment to hear, that sinners around them were crying out in anguish to know what they should do to escape the impending wrath of God.

Those, who at first resolved to go forward in the work, agreed to have a little praying circle in a private room, every evening at nine o'clock. Their number daily and rapidly increased, and in one week from the time of their first meeting, there was a general excitement, and some had hopefully submitted to Christ. A general anxiety was exhibited, and in a few days the work became very powerful. No open opposition was manifested; but a deep solemnity seemed to pervade almost every countenance. The students made frequent calls upon each other, to converse upon the greatest of all subjects, the welfare of souls, and usually united in prayer before they separated. The meetings of literary societies were turned to prayer meetings, and frequently the instructors united with their several classes in prayer in their recitation rooms. Meetings were well attended, and very solemn, particularly those which were held Sabbath mornings at half past nine. At these meetings, as well as at others, the impenitent were warned and urged to accept of the Saviour, by those who had formerly been their companions in the path to ruin. It was a scene, almost overwhelming, to witness the love of Christ proclaimed from lips, which had so lately been addicted to profanity.

Anxious meetings were held two evenings in a week, and there are but a few of the impenitent, who have not attended them. Many of the subjects of this work have been those, who were most vile and exceptionable in their conduct. About nine-tenths of the Senior and Sophomore classes are at present hopefully the subjects of renewing grace. The probable number of those, who have indulged hopes in this revival, is about 40, including six or eight, who had formerly made a profession of religion, but who had now concluded, that their evidence was not such as would bear the scrutiny of an Omniscient Judge.

The most prominent characteristics of this revival have been, great heart-searching among those, who had professed an attachment to the cause of Christ—deep and pungent convictions of sin—and trembling hopes. And now may it be the sincere desire of every pious heart, that God, who is so rich in mercy, would pour out his Spirit upon all our Colleges, and make them the richest blessings to the Church and the world.

ALBERT.

#### PALESTINE MISSION.

Extract of a letter from Rev. J. Brewer, to Rev. Mr. Stebbins, of Orange; dated,

SMYRNA, Jan. 20, 1827.

VERY DEAR SIR—

Though it is now but little more than four months since I came from America, I nevertheless feel that it would be pleasant to steal from this land which has "forgotten its Sabbaths," to spend a sacred day in your peaceful family and neighbourhood. I long also to learn whether any of those who were lately inquiring the way of life, have been constrained to enter therein. If any of them however are "halting between two opinions," let them read the warnings which are addressed to the churches of the Apocalypse, in the midst of whose ruins I now write—Alas, the glory has departed from them all. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, are but the names of churches which were. Their candlestick has been removed out of its place. Yet the promise and the providence of God encourage us to hope, that he will "restore the ruins of many generations." A holier cross than that borne

by the Crusaders, shall take the place of the crescent which we now see around us on the top of the minarets, and instead of the blood-red flag with a drawn sword in its centre, there shall float in the breezes which sweep over these waves, the white banner and branch of peace.

Before that time arrives, however, there must doubtless be years of patient, persevering, and prayerful labor performed by missionaries here. Though at present too there is great personal security enjoyed, it will not be singular, should the "adversary cast them into prison, that they may be tried, and that they should have tribulation certain days."

We have not been in Smyrna long enough to speak with much confidence of the openings for usefulness among the people generally. The condition of the Greeks however, is so obvious, and the access we already have to them so considerable, that we hesitate not to pronounce this a most important station for a missionary to them.

The Jews also are more numerous than in all the land of Palestine, and within a few days sail, at Salonica, Constantinople, &c. there are at least ten times that number.

Shall we have the prayers then of your people, that in the countries around these seas, the door may be fully opened for preaching the gospel of the grace of God, and that the same grace may make the word effectual to salvation.

#### FOR THE RELIGIOUS INTELLIGENCER.

#### ON REVIVALS.

"He that is not with me is against me."

Further extracts from President Edwards' on the Revival.—pp. 140—142.

This work may be opposed, not only by directly speaking against the whole of it: Persons may say that they believe there is a good work carried on in the country; and may sometimes bless God, in their public prayers, in general terms, for any awakenings or revivals of religion, there have lately been in any part of the land; and may pray that God would carry on his work; and yet, as I apprehend, be in the sight of God, great opposers of his work; some will express themselves after this manner, that are so far from acknowledging and rejoicing in the infinite mercy, and glorious grace of God, in causing so happy a change in the land, that they look upon the religious state of the country, take it in the whole of it, much more sorrowful than it was ten years ago; and whose conversation, to those who are well acquainted with them, evidently shews, that they are more out of humour with the state of things, and enjoy themselves less, than they did before ever this work began. If it be manifestly thus with us, and our talk and behaviour with respect to this work, be such as has (though but) an indirect tendency to beget evil thoughts and suspicions in others concerning it, we are opposers of the work of God. Instead of coming to the help of the Lord, we shall actually fight against him, if we are abundant in insisting on, and setting forth the blemishes of the work, so as to manifest that we rather choose, and are more forward to take notice of what is amiss, than what is good and glorious in the work. Not but that the errors that are committed, ought to be observed and lamented, and a proper testimony borne against them, and the most probable means should be used to have them amended; but insisting much upon them, as though it were a pleasing theme, or speaking of them with more appearance of spirit; or with ridicule, or an air of contempt, than grief for them, has no tendency to correct the errors; but has a tendency to darken the glory of God's power and grace, appearing in the substance of the work, and to beget jealousies and ill-thoughts in the minds of others, concerning the whole of it. Whatever errors many jealous persons have run into, yet if the work, in the substance, be the work of God, then it is a joyful day indeed; it is so in heaven, and ought to be so among God's people on earth, where this glorious work is carried on. It is a day of great rejoicing with Christ himself: The good shepherd, when he finds his sheep that was lost, lays it on his shoulders rejoicing, and calls together his friends and neighbours, saying rejoice with me: If we therefore are Christ's friends, now it should be a day of great rejoicing with us. If we viewed things in a just light, so great an event as the conversion of such a multitude of sinners, would draw and engage our attention,



much more than the imprudence and irregularities that have been; our hearts would be swallowed up with the glory of this event, and we should have no great disposition to attend to any thing else. The imprudencies and errors of poor feeble worms do not hinder or prevent great rejoicing, in the presence of the angels of God, over so many poor sinners that have repented; and it will be an argument of something very ill in us, if they prevent our rejoicing.

**American Board of Missions.**—The Treasurer acknowledges the receipt of the following sums, from March 21st, to April 20th, inclusive. From Auxiliary Societies, \$4,246 18. Whole amount of Donations, \$7,731 94. Legacies, \$1,300 88. Among the donations in clothing, &c. the following are noted as received at the Sandwich Islands, in a year previous to April 30, 1826: from foreign visitants to the amount of \$350 37; from natives, \$947 53.

**Death of George Tamoree.**—George Tamoree, a native of the Sandwich Islands, died on the third of May last. His death was sudden, and was occasioned by the influenza which then prevailed through those islands. He was the son of the late Tamoree, King of Tauai, was educated in the Foreign Mission School at Cornwall, and was one of the five native youths who sailed with the first missionaries to the Sandwich Islands in 1819.

## Obituary.

### DR. JOHN AUGUR.

**DIED.**—In North Stamford, on the 16th ult. Dr. JOHN AUGUR, aged 51 years.

The Church and Society, in this place, have experienced a great loss in the death of this man: His humility and fervency as a christian, his exertions to promote the peace and the highest good of his fellow-men, endeared him to all the pious of his acquaintance.

Dr. Augur was born of religious parents, in the town of Branford, in this State, and early taught the distinguishing truths of the Gospel. About twenty-seven years ago, he came to this place, and established himself as a physician. In 1816 during a revival, not only in this Society, but in a number of others in this vicinity, he became a hopeful subject of Divine grace, and soon after, united himself with the professed people of God. The Holy Spirit was pleased to make use of the following incident, in awakening his attention and fastening conviction on his conscience. A neighbor with whom he had been very intimate, and who had been distinguished for levity, was deeply impressed, and soon after, calling at the Doctor's, said to him, with an anxious countenance, *Do pray for me.* A sense of his own situation was now awakened, he immediately felt, that so far from praying for others, he had not even prayed for himself; and saw, to his utter confusion that his heart was opposed to God; and at direct variance with the precepts of the Gospel. He found no peace till he was enabled, as he trusted, to cast himself into the hands of a sovereign God; and come to the throne of grace a penitent sinner. His life, after this, afforded gratifying evidence to his christian friends, that a work of grace had been commenced in his heart. Those religious duties, in which before, he had taken no interest, now became a source of pleasure.

It is frequently to be observed, that Physicians are greatly in the habit of neglecting the public worship of God, even when they might attend. It is true, the duties which they owe to the sick may sometimes call them away on the Sabbath—but is it not to be feared, that many in this respectable profession, make arrangements to visit their patients, when duty calls them to the house of God. But, such was not the

practice of Dr. Augur. Notwithstanding his professional calls were sometimes frequent and pressing, still it was noticed, that he made his calculations, to be as much as possible with the people of God, on the Lord's day. He was still very attentive to the sick, and afflicted; and not only administered to their bodily necessities, but, with tender solicitude for their souls, presented the only remedy for spiritual diseases. "How many fervent prayers" said one, who was raised from the borders of the grave, by his instrumentality; "did he offer in my behalf." He was in the practice of praying with his patients, and conversing with them, on the momentous concerns of their souls.

Dr. Augur was eminently, a peace-maker. Possessing a peaceable disposition, he was led to strive for the things, which make for peace. Many in their seasons of difficulty, have gone to him, and found him a kind and faithful friend. He was always tender of the reputation of others—he cherished a forgiving spirit, towards his enemies, and took enjoyment in doing good. His neighbors respected and loved him, and sensibly feel the providence, which has taken him away.

Not two years since, he was visited with a trying event, in the removal of an only child, a beloved daughter, by death. This affliction appeared to have a sanctifying influence; his conversation was more spiritual; and his heart more habitually devoted to God. He took the Religious Intelligencer, and was greatly animated with the cheering prospects there presented, of the cause of Christ. The various efforts for the spread of the Gospel, and the salvation of the perishing, awakened his joy; had an interest in his prayers, and received his contribution.

During his last sickness he was unable to converse but little; he said, however, that the Redeemer appeared precious, His merits the only foundation of his hope. When his afflicted companion expressed her grief at his sufferings, "Let us remember," said he, "the sufferings of Christ." He was very solicitous for the people of this place, especially the rising generation; and said to his minister, a little before he took his departure, *O, that you may have a revival here.* God grant that this prayer of his dying servant, may be speedily answered.

His own situation appeared to give him no anxiety: He often observed, that it was a source of rich consolation, that he could leave himself, wholly, in the hands of a sovereign God, to be disposed of according to His holy pleasure.—"The righteous shall be held in everlasting remembrance."—Communicated.

In Otego, Otsego county, New-York, on the 9th inst. Miss Elizabeth Freeman, daughter of Captain Samuel Freeman, (formerly from Norwich, Conn.) aged 17 years. —Although the health of this young lady for about four years anterior to her death was much impaired, yet she indulged ardent hopes of recovery—her mind dwelling much on the prospects of future life. On the evening preceding her death, she was attacked with excruciating pain throughout her whole system, which induced her to believe that her time on earth was truly short. It was now that the realities of the unseen world were open to her view, and she saw clearly that she was a lost sinner. She expressed awful apprehensions that her immortal soul would be irretrievably lost, and requested all present to pray for her, and appeared apparently engaged in prayer herself, constantly calling to the Saviour of sinners to have mercy on her soul. After her pain had in some measure subsided, and just before the fatal moment which terminated her earthly existence, she manifested a humble resignation to the divine will, and a perfect willingness to leave this world. Her reason she retained to the last, and with much composure affectionately bid her sympathising friends and neighbors a last farewell. On beholding her friends weeping around her dying pillow, she calmly observed, "don't weep for me;—I love you all, but my love for my Saviour surpasses all natural affection," and with apparent composure, meekly yielded up her spirit into the hands of God who gave it.—ib.

## Poetry.

## THE WRECK.

BY MRS. HEMANS.

ALL night the booming minute-gun  
Had pealed along the deep,  
And mournfully the rising sun  
Looked o'er the tide-worn steep.  
A bark from India's coral strand,  
Before the raging blast,  
Had veiled her topsails to the sand,  
And bowed her noble mast.

The queenly ship—brave hearts had striven,  
And true ones died with her—  
We saw her mighty cable riven,  
Like floating gossamer.  
We saw her proud flag struck that morn,  
A star once o'er the seas—  
Her anchor gone, her deck upturn,  
And sadder things than these.

We saw her treasures cast away—  
The rocks with pearls were sown,  
And strangely sad the ruby's ray  
Flashed out o'er fretted stone.  
And gold was strewn the wet sands o'er,  
Like ashes by a breeze—  
And gorgeous robes—but oh! that shore  
Had sadder things than these!

We saw the strong man still and low,  
A crush'd reed thrown aside—  
Yet by that rigid lip and brow,  
Not without strife he died;  
And near him on the sea-weed lay—  
Till then we had not wept,  
But well our gushing hearts might say,  
That there a mother slept!

For her pale arms a babe had prest,  
With such a wreathing grasp,  
Billows had dashed o'er that fond breast,  
Yet not undone the clasp.  
Her very tresses had been flung  
To wrap the fair child's form,  
Where still their wet long streamers clung,  
All tangled by the storm.

And beautiful 'midst that wild scene,  
Gleamed up the boy's dead face,  
Like Slumber's, trustingly serene,  
In melancholy grace.  
Deep in her bosom laid his head,  
With half-shut violet eye—  
He had known little of her dread,  
Nought of her agony.

Oh! human Love, whose yearning heart,  
Through all things vainly true,  
So stamps upon thy mortal part  
Its passionate adieu—  
Surely thou hast another lot,  
There is some home for thee,  
Where thou shalt rest, remembering not  
The moaning of the sea!

## THE IRISH BOY.

We are happy to hear that the beneficial influence of the scriptures and of education is manifested in many parts of Ireland: the people are beginning to inquire for themselves, and consequently to renounce the dark system of popery. The following fact is from the Quarterly Chronicle of the Irish Evangelical Society:

"In one of my usual excursions, as I was journeying from Roscommon to meet a congregation at Rockley, it being a stormy and wet day, I proceeded onward with my head stooping, as the rain and wind blew direct in my face. I was suddenly stopped, by a voice beside me, saying, 'Sir, will you preach at Rockley this evening?' On looking round, observed a boy about twelve or thirteen years of age, very shabbily dressed, who was the person that addressed me. After replying to his inquiry in the affirmative, I asked would his family attend at Rockley that evening? He answered, 'No, Sir, I am a widow's son that lives yonder, (pointing to his mother's residence) my poor mother is a Roman Catholic—she does not know the good of the word of God, or she would go to preaching; but with God's help I will go.' On being asked how he came to think differently from his mother in this respect, he said, 'by reading the Scriptures at the Free School at Fuerty, and the Sunday School at Rockley. I asked him did he know the priest was opposed to his going to hear preaching and reading the Scriptures? He replied he did; 'but,' said he, 'I read in John v. 39, Search the Scriptures, and this was spoken by Christ—and Timothy knew the Scriptures from a child—and the Jews' children used to read the Scriptures, and I would not believe any man against all this.' He came to hear me preach in the evening, when I had an opportunity of declaring the way of salvation in English and Irish, to several Roman Catholics. It is in vain that the agents of the man of sin attempt to impede His progress, who said, 'My word shall not return unto me void.'"

## ANECDOTE.

A clergyman a few days ago called at the house of a very respectable friend of his, in one of the towns of Massachusetts. After a cordial welcome, What shall I order for your refreshment? inquired the gentleman. A little brandy and water, if you please, replied the clergyman. Nurse, said the gentleman, bring in the medicine chest. It was done, and he began a search. Nurse, said he, in what part of the chest is the brandy phial? Don't trouble yourself, sir, said the clergyman, I should like a glass of beer as well. No trouble at all, sir, replied the gentleman, we shall find it directly.

ANTI-QUID.

## A CARD.

The Subscriber offers his grateful acknowledgments to the individual of his congregation, by whose contribution of *thirty dollars* he has been constituted a member for life of the AMERICAN HOME MISSIONARY SOCIETY.

LEONARD BACON.

New-Haven May 17. 1827

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